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RELIGION AND SOCIAL RELIGION

THERE is a difference between the two not always realized. Social religion implies the constant labour for the welfare and triumph of the neighbour, all neighbours, everywhere. Such a religion offers its true rewards; it provides the exhileration of working for the good, and the faith that even in social disaster good must in the long run prevail. This is a religious faith and a deep one, and in various ways it must belong to any religion worthy of the name. But it is not *religion*. Indeed it misses what religion really is about.

The nature of this real religion can be stated quite simply. There is always one problem (among others), under all conditions that the human spirit must solve, and without the solution there is no final one to the meaning of life. It is the problem of the existence of innocent suffering.

Economic and Political Adjustment

"No ideal organization of society will eliminate this. If every economic and political adjustment were so made that each could be called perfect in the sight of justice, then there would still remain the tragedies of personal relationships, the loves, the strivings, the misunderstandings, the total losses that spring into existence when human beings live together and are dependent upon one another for the discovery of life. If war were eliminated, and disease completely conquered then there would still be the fate that Thomas Hardy knew so well how to depict. The blows will fall on the selected ones. . . . Why? No economic or social remedy answers this. And no one with a sensitive appreciation of life can escape from it. . . . Innocent suffering will remain and it will always be a problem for the individual soul."

". . . The great Christian tragedy is the very exemplification of this. There is no superficial release within it. Supreme goodness is apparently broken and wasted. What seemed so secure before the tragic event, in the establishment of new truth, is dispersed like so much rubbish; the bearers of the truth are cringing and in hiding; the conventional, the ordinary are triumphant; apparent evil is gloating; the merely brutal have broken and beat the body it could not understand. Well might darkness cover the earth, for under that tragedy there is no escape for anyone who can appreciate its significance; the soul is stretched out to the unbearable tension of having to receive it all; it is asked to contemplate, to feel, not to neglect what it is looking upon. . . ."

The Beginning

This is a living part of what is called religious experience. For many it has been the beginning of full religious experience. For within the appreciation of this problem the soul is forced to exercise all its powers; it is thrust into the majesty of its own existence. For it must either be a soul or nothing. "Man is no longer an automaton moving in an indifferent universe; the very intensity of the horror discloses a universe that feels to its core; innocent goodness could not be flung to waste in such a universe; the very act of the tragedy discloses that there is more, infinitely more. The soul stretched out to the very strength of itself feels a corresponding strength. The creative energy is calling into being the answer for which it is seeking."

The Verities of Human Experience

"And then it discovers that the seeking is not all on one side. The interior self, freed in this nadir of feeling, asks for a strength beyond itself. It must not only feel its own creative power but it must ask for a creative energy that it cannot exercise of its own will. In its outstretched tension it is aware that something else must take part in the activity it must make. . . . It apprehends a Life, a Being, a Presence, understood if need be through the terms of personality, or if need be beyond those terms, that offers a solution to the problems of the self."

This is *religion* as contrasted with social religion. It will always remain. It belongs to the eternal verities of human experience, and man can never escape from it, if he chooses to be man with his eyes wide open. It is in such terms as these that the reality of God must eventually be stated.

"A Big Hole"

Perhaps one of the reasons that so many people have a sense of vacancy, a "great big hole" as someone has described it in the achievements of the modern world, is that so much has been achieved in the material sense, and so little in the apprehension of the spirit in the midst of it all. Mankind, if it avoids war, is on the brink of material discoveries inconceivable, perhaps even now, to the imagination of the present. Yet in the midst of it all, the problems which confronted Euripides and Sophocles remain. They always will remain. The word "adventure" that crops up in explanation of so many current activities does not even comprehend them. And one cannot help turning in contempt from the pitiful assurance that a Billy Graham tries to give, or the fossilized religion, stone-dead in all the formularies of the past, that tries to say what should be said in a language that has lost all touch with surging current experience.

Among Unitarians the late L. P. Jacks saw all the need. But his was a voice crying in the wilderness, perhaps partly of his own chosing; but he did try to get beyond religion simply as a social need, and pieties for their own sake.

(The quotations are taken from "Christianity in Chains," by E. G. Lee, published in 1939.)

A MINISTER AT LARGE

H. John McLachlan

THE biographies of good men are rarely exciting. The qualities that fit a man for the Christian ministry, for example, are not the qualities associated with stirring adventure, splendid failure, or triumphant achievement. They are, rather, of the unobstrusive kind, unlikely to appeal greatly to the imagination. Moreover, the sphere in which a minister of religion normally moves is restricted. He seldom hits the headlines—if he is a good man. Much of his best work and thought goes on, as it were, "off-stage". Indeed, his ministry is often most effective in proportion as it is free from any suspicion of exhibitionism and shuns public notice.

Yet now and then, in a particularly favourable conjunction of circumstances and owing to exceptional personal endowments, the good minister will attain to fame. James Freeman Clarke was both a good man and a leading figure in nineteenth century America. Possibly he is one of the exceptions that proves the rule! For in this book* we have an account of a theologian who was also a politician, a poet who was also a social reformer, a beloved pastor who was also a denominational leader, a scholar who was also a popular lecturer and a pamphlet-writer. Clarke, in other words, was a minister at large. He was a Christian minister in Boston and a considerable man of affairs.

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Of his personal character, O. W. Holmes, who had known him intimately for sixty years, said: "His path was marked like that of a stream which carries verdure with it, by the growth of thought and character of those around him. I do not think he went anywhere without carrying that kind of personal influence which a good man always produces. A more useful, a more beneficient, a more devoted, a more successful, a happier life than his we shall hardly find upon our record".

How strange, then, that not until now has anyone troubled to sit down and write a serious study of the man! Yet, perhaps it is as well. For the author of this book was eminently qualified to do this. He has read widely in the background sources of the time and fully utilized the considerable manuscript material for Clarke's life which was, fortunately, available to him. It is his very skilled and sensitive use of this material which makes this book so readable and informative. There are picturesque touches like this, for instance, about his wife Anna (whose brother founded Meadville College): ". . . her bright blue eyes sparkling . . . her mild voice, surprisingly low for a woman of her stature. She made the children's clothes—gingham dresses for Herman and Lilla, with matching knicker pants buttoning at the knee and an apron for every day in the week". There is a note of authenticity in all the writing, and though Mr. Bolster is no hero-worshipper, he does give us a portrait the effect of which is to build Clarke up into a pretty big man.

Born in 1810 and brought up by his grandparents in Newton, Mass., his grandfather being the Rev. James Freeman, of King's Chapel, Boston, the first avowedly Unitarian minister in New England, James was sent to Harvard at the age of fifteen. There he learnt the importance not only of books but of men. Amongst his contemporaries were O. W. Holmes and William Channing. From the study of classics and mathematics he passed, in due course, to philosophy. In this subject S. T. Coleridge became his master. He was attracted by the transcendental philosophy and ever afterwards betrayed the influence of this early devotion, though never regarding himself as one of the New England school, of which his friend Emerson was a leading light. His interest, however, was focused steadily upon man and his nature and place in the universe and he determined to enter the ministry.

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His first pastorate was at Louisville, Kentucky (1833-40), where he spent seven rather indifferent years. Never quite at home in the pioneering and rather prosaic atmosphere of the West, Clarke finally decided to return to Boston and set up a new church there of his own foundation. To this "Church of the Disciples", throughout the many vicissitudes of forty-seven years, he ministered for the rest of his life. He died in 1888. In the cause of social reform, economic justice, temperance, the abolition of capital punishment, and increasingly, as the years wore on, the abolition of slavery, Clarke played a full and important part. He was no extremist, rather inclining to the middle of the road, but this very fact gave him greater influence when he decided to take up any issue.

Clarke has been described as a "Channingite Unitarian". He believed in the worth of human nature, in supernatural revelation and in miracles. But he went further than the Channingites in that he was deeply influenced by German theologians like Schleiermacher and Bretschneider. Theologically, the Bible, especially the New Testament, was the rock on which he built. To Christ, as Son of God, he assigned a lofty position. Jesus might be called "the master-light of all his seeing". He was an optimist by nature and upbringing, but not one to overlook the very real fact of evil, and that manifestation of evil in man that we term sin. Sin alienated man from God, and though he did not believe in original sin, Clarke could not agree with the hopeful Unitarian position that man was so good he was falling upward into heaven. He rather surmised that there existed a definite drive in the other direction. Hence the need for reconciliation between God and man. Hence the need for an Atonement, which Clarke considered the very core of Christianity.

In contrast with his conservative (as we should now judge it) theology, his ideas on church organization struck his contemporaries, and may still strike us, as unconventional. He regarded the church as a family organized around one centre —Christ. This meant that church-membership entailed a definite discipleship to Christ, a willingness to study and practice Christianity in the church and the world. Here he was undoubtedly a pioneer of "the social Gospel", for he believed that faith without works is dead.

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But more revolutionary still, in those days, was his insistence on the voluntary principle. Hitherto, church funds were chiefly raised by the sale or rent of pews. This, Clarke considered undemocratic and un-Christian, as giving unfair advantage to the rich and the few. He therefore offered free pews in his church, relying on the voluntary contributions of his people. He held that the congregation should participate actively in a service, both musically and by responsive readings and prayers, and encouraged lay people to preach. Such novel ideas roused criticism, but he was not deterred. Nor was he intimidated by the storm of protest which met his pulpit-exchanges with the great radical-heretic of Boston, Theodore Parker. Clarke did not agree with Parker's theology, but he believed, with all his heart, in religious freedom.

The optimism and fundamental conservatism, so paradoxically blended in his theology and in his attitude to political and social problems, were part-product of his age. Optimism was the keynote of life in 19th century America. The idea of progress was in the air. It was natural then to suppose that along with social betterment would go the steady improvement of human character. That Clarke and his friends were too sanguine we know, to our cost, to-day. But the hope in which they laboured, modified as it may be by harsh experience, the hope that real advance can be made towards the elimination of the injustices and evils that beset mankind, is still alive. If we ask: Which is the truest and wisest view of life, that which hopes or that which desponds? our answer will still be that of Clarke.

In almost the last sermon that came from his pen, on the text, "Thy kingdom come. Thy will be done on earth as it is in heaven", he wrote: "This is the central petition of the Lord's Prayer and the most important of all. It is full of hope for the human race. It teaches no doctrine of inability or depravity; but leads us to believe and expect a time when good will conquer evil, when peace will take the place of war, when sin and sorrow will find a God of pardon and comfort, and the earth be full of the knowledge of the Lord as the waters cover the sea".

Here, at least, is a timeless Gospel and James Freeman Clarke is our contemporary.

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* Arthur S. Bolster: "James Freeman Clarke, Disciple to Advancing Truth", Beacon Press, $4.50.

COMMENT

Locked Minds

NOT long ago I expressed concern at the large number of educated men, men of leading in the community, who held views that are common to most Unitarians, and who yet find no spiritual home with us. Speaking at a conference of young school-mistresses, the Vice-Chancellor of Reading University lately referred to another situation that was causing him concern and that bears closely on our own problems. "I am frightened," he said, "by the number of young people who come to-day, from their sixth forms to the university, with their minds firmly shut, locked, bolted and barred, not just about the Bible and religion, but also about politics, philosophy and history. I beg you to beware lest, in tenderness towards a naive form of Christian belief, we should be shutting the door to the holy search for truth."

He said that the acceptance of what he regarded as an immature form of belief spread from religion to other subjects, so that by the time the child reached the age of 17 or 18, the whole of his or her development was static. "I think we are therefore in danger of getting a new form of the science-religious complex—on the one hand naiveté, on the other development—and I find that very frightening."

It has always been a source of puzzlement to me why it is so difficult to get young people of that type interested in what seems to me almost self-evident truths: but the problem it implies has never been very far from the minds of those who have tried to propagate liberalism in religion. J. G. Lockhart in his life of Archbishop Lang gives a most interesting example of this. When the future archbishop was a curate at Leeds, he was asked by Dr. Jowett to become a Fellow and Theological Tutor at Balliol College. Lang told him that his theological position differed somewhat from his, and that he had such respect for him that he could not bear to take any line against his views in his own College. Jowett replied: "I know this. It is just why I am asking you to come. My friends and I had our work to do in Oxford. I think it was worth doing. But it is largely done; and there are some things we don't seem to be able to do, and which I want done. We don't seem to be able now to inspire the young men. *We may have truth—I think we have—but we have no fire!*"

Truth Without Fire

The dilemma stated by Dr. Jowett must many a time have occurred to Unitarians. We have learned ministers and we have eloquent ministers, but there is hardly one among us who can speak with the fire that brings conviction to the average intelligent man and woman, let alone "the man in the street". What is the reason for it? Is it because few Unitarians to-day have found their religion ready-made and they have had to fight for a faith that means something real to them? The work of achieving and formulating faith for themselves has been exhausting, and their consciousness of not being able to see the yawning abyss that to their fathers separated everywhere truth from error has deprived their utterances of clarity and force. Where I am passionately convinced that such and such a volume or church is the infallible oracle on all the problems that surround the facts of life, death and immortality, I can't help pressing their claims upon men and women who seek to know, with confidence and fire: but if I have no such external guarantee of truth to my hand, and have out of the turmoil of experience been able to see only a few truths of supreme significance, it stands to reason that my handicap is a severe one. To begin with, the language my experience thus compels me to speak is a new one to would-be seekers after truth, and their inability to accept what seems clear as crystal to me necessarily has a discouraging effect upon the process of securing conviction in the hearts of others. But it does not follow that the truth is not with us; all that has happened is that the mighty forces of social tradition cannot as yet come to our help. To the ecclesiastical historian, looking back, the rise of the Christian Church might seem a progress from triumph to triumph; but the student of the Apocalypse gets a different impression and the Christian at the end of the first century of the Church's history could say little more than the humiliated Savonarola, when he saw his dreams collapse around him: "I count as nothing: darkness encompasses me; yet the light I saw was the true light." The Church of the Spirit is as yet in its infancy; only time and constant pressing forward in spite of doubts and fears towards the light we know and see can bring in a lustier growth.

A Premium Upon Baldness

When I was a child my "Sunday" reading was largely supplied by the *Line upon Line* series of handbooks. There was one story that they contained that used to thrill and perplex me at the same time. I mean the story about the prophet Elisha's visit to Beth-el, where some impudent young rascals came running out of the city, and called out to him: "Go up, thou bald head; go up, thou bald head!" I was quite prepared to admit that they were very rude, but although I knew that the fault was my own wickedness, I was never able to read the account without thinking that the prophet was, to say the least of it, hasty and unkind when he cursed them in the name of the Lord, so that some she-bears came out of the woods and carried forty-two of them away. It seemed to be putting too big a premium upon the fact of baldness.

I was reminded of this when I looked up Archbishop Lang's biography in order to verify Dr. Jowett's reply to him, for he tells a very amusing story of what happened when Lang, as Vicar of St. Mary's at Oxford, had to preach the Assize Sermon before Sir Henry Hawkins. As Vicar he met the Judge on his arrival. He came in an old-fashioned and elaborate coach, and as he got out his wig caught the top of the coach and was lifted up, disclosing a head as round and bare as a marble, whereupon a loud laugh went up from the more youthful of the onlookers. When the wig was readjusted, he escorted the Judge to his seat, and went up into the pulpit to preach the sermon. He intended to speak on the subject of reverence, and could not at the last moment change his text, which was *2 Kings*, ii, 23: "As he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, 'Go up, thou bald head; go up, thou bald head'." At the close of the service the Judge said to Lang with a wry smile as he escorted him back to the coach, "A very excellent sermon—on a very appposite text."

Commentator.

MARTINEAU IN SCOTLAND

By L. Baker Short

THE interest shown in my recent reference to the Martineau memorial near Aviemore, in Scotland, and the fact that it is just fifty years since the great man died, in connection with which Dr. Alfred Hall is about to broadcast, would seem to justify a more detailed description of the circumstances of the erection of this remote memorial. That the Martineau association with this area is not completely forgotten is testified to by modern guide-book references to the memorial and to The Polchar, the house where the Martineau family spent so many summers.

It was not till 1877, when Martineau was 72, that the family first took up residence in the district; and members of the family continued to live there until the early 1920's, when Gertrude Martineau's last surviving child, died. All his eight children died childless. Martineau's great works on Ethics and Religion were all completed in old age during the period when he spent his summers in the Highlands; and one likes to feel that the glorious air and scenery had some part in giving him health and inspiration.

Like many ladies of the period the Martineau daughters devoted much time to arts such as drawing and carving. And no doubt the Unitarian conscience and urge to good works and social service led them to their educational and cultural efforts amongst the villagers of Rothiemurchus. It was the affection and devotion which Martineau and his daughters inspired over the long years which led to the erection of the memorial. (That Martineau *could* inspire affection is witnessed to by the Misses Beard of Windermere who have told me how happy they were made when, as tiny girls, the great man lifted them on to his knee !)

The memorial stands a mile or so from Aviemore at the turn of the road to Loch-en-Eilan, near to the Polchar. It is a fine column of Elgin sandstone, on a pedestal, surrounded by a planted rockery in a triangle of grass. The column itself is triangular, as also the pedestal. The sides of the column have carved panels of ancient Celtic design, the work of Gertrude Martineau's wood-carving class, who now for the first time experimented in carving in stone. The drawings—with the assistance of Gertrude—were made and given by Hugh Mottram of the Norwich family. The column is 12 feet in height, and the whole memorial just over 16 feet.

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The three sides of the pedestal have inscriptions on granite slabs, carved in a strange script which is difficult to decipher. The centre tablet bears the inscription: "James Martineau, LL.D., D.C.L., S.T.D., Litt.D., Principal of Manchester College. B. 1805. D. 1900. Many years resident at the Polchar", followed by this quotation from the "Endeavours": "Let the Great Shepherd lead; and by winding ways, not without green pastures and still waters, we shall rise insensibly and reach the tops of the everlasting hills, where the winds are cool and the sight is glorious".

The second tablet gives the names of his daughters, telling us that Mary Ellen established a library for the use of Rothiemurchus and district, and that Gertrude and Edith taught the art of wood-carving to the people of the district. The third tablet has this inscription: "The carvers of Rothiemurchus, taught for 25 years by Gertrude and Edith Martineau, have, in gratitude and affection, adorned this memorial".

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The memorial was unveiled at 7.30 of the evening of Saturday, June 21, 1913 (Midsummer Day). The natives did the Martineaus proud. A company of Boy Scouts, led by a piper, marched the two miles from Aviemore to form a guard of honour. A large gathering of residents were joined by friends from a distance, including members of the Martineau family. Gertrude Martineau, sole survivor of the Polchar residents, watched with what must have been a sad pride. No representative of Scottish Unitarianism appears to have been present. But even in those more intolerant days the minister of Rothiemurchus was there to pay his respects to these Unitarians, while the minister of the Inverdruie Free Church led the singing of "O God, our help in ages past". The Laird, Mr. J. P. Grant, who had given the site for the memorial, opened the proceedings by an address in which he spoke of the respect in which the Martineaus were held in the district, and of the privilege it had been for him to have known Martineau from boyhood. He described James Martineau as "one of the outstanding personalities of the 19th century, a religious thinker of that front rank which every century does not produce, who to his great gifts of intellect added a conspicuous power of lucid exposition that every great thinker does not possess".

The memorial was then unveiled by Lady Mary Grant, of Rothiemurchus.

The Rev. Valentine D. Davis, then our minister at Bournemouth, appears to have been the official Unitarian representative. As a former pupil of Martineau, whose father had also been one of Martineau's students many years before, Mr. Davis gave an address of acknowledgment to the Laird and local people, and in commemoration of James Martineau.

The proceedings closed with the singing of "God save the King".

I cannot say anything of the present condition of the Polchar or of the Martineau memorial in the local village church. A correspondent has said that the wood-carving and other activities have long disappeared. Certainly in 1913 it was the hope and intention that these should continue as a living memorial of the Misses Martineau. Under the leadership of their friend, Miss Chettle, an appeal was made for funds to secure a room as a permanent centre where the wood-carving might be carried on, and the work exhibited and sold. One can only hope and believe that the artistic, cultural and educational influence of the Misses Martineau in the district cannot have been entirely in vain.

Anyone wishing for further knowledge of the life of the Martineaus in the Highlands of Scotland can find it in a little book by Violet Martineau called "Gertrude Martineau and Rothiemurchus", published by the Lindsey Press in 1925. The full report of the Martineau Memorial can be read in *The Inquirer* of June 28, 1913.

THE GENERAL ASSEMBLY. V.

Sunday School and Youth Work

(This is the fifth article in the series on the work of the General Assembly.)

THE Religious Education and Youth Department Committee is composed of representatives of the General Assembly, the Unitarian Young People's League and the whole of the Officers and Committee of the Sunday School Association who are elected annually. As the Association has its own funds and income it is necessary for it to remain in existence and publish accounts and a report and elect its own officers and committee. The Secretary of the Department is the Assistant Secretary of the Assembly, and he attends all meetings of the Young People's League Committee so that he is fully in touch with the work and plans of that body. As he is entitled to be present at meetings of the Assembly Council and Departmental Committees he is also in touch with headquarters activities. This latter step was taken some years ago to emphasise that the work of this Department is regarded as a fundamental part of the work of the Assembly as a whole.

1. Sunday Schools

The Department endeavours to meet the needs of teachers by holding every two years a Summer School at Oxford at which experts in their particular field deal with the theme of the School in lectures, and other experts act as leaders of the Primary, Junior, Intermediate and Senior groups of teachers, where is discussed the best method of presenting the particular theme to the scholars in those age groups. The continued support of these schools every two years is ample proof of their success in meeting the real needs of teachers. All teachers, however, cannot attend such Schools, and so One-day and Week-end Schools are held in the districts, and also in individual Sunday schools where these are so isolated as to make travel to any centre practically impossible. These Schools are modified training courses dealing with the preparation of lessons, sources of materials, the organization of Sunday schools which have special problems, and so on. The Secretary of the Department attends all Summer, Week-end and One-day Schools.

Each quarter a Bulletin is issued to all Sunday schools. This contains such matters as sources of lesson material, news of experiments carried out in schools, details of special services, information about forthcoming events, additions to the library and the film-strip service. The Department maintains a library of books on Sunday School and Youth work which may be borrowed by any teacher. It also has a very excellent film-strip library which is being increasingly used by teachers and ministers. A recent innovation was the suggestion that every teacher should keep a folder for such useful information as the book and film-strip library list and sources of materials for lessons, list of useful books; to the folder can be added the latest information contained in the quarterly Bulletins.

The issue of the hymn-book *School Praise*, is the concern of the Department and recently a new edition has been prepared which will contain a number of services for use in schools; these services will also be published separately for the benefit of those schools whose hymn-books do not at present need renewing.

While the main committee meets only three times a year there are also regular meetings of the Sunday School Work Sub-Committee which deals specifically with Sunday School matters and co-opts persons for special purposes. This Committee meets in the North so as not to centralize too greatly the work of the Department which meets in London.

2. Youth

In collaboration with the Committee of the Unitarian Young People's League Youth Leadership Courses are held in various parts of the country at week-ends. The centres used to date have been London, Great Hucklow, Bristol and Edinburgh, and it is planned to hold courses in other centres so as to give as wide a coverage of the denomination as possible. The courses are open to all young people, whether members of the League or not, who are responsible for leadership in their churches, or who wish to train for such leadership. The Secretary of the Department and a member of the U.Y.P.L. Committee, usually an officer, attend all courses. The numbers attending each course are limited to a workable size so that the individual problems of each person may be considered. Again, the success of the courses testifies not only to their excellence, but also to the need for them. At these courses such practical problems as arranging a programme for a youth group and meeting the needs of particular groups are dealt with. Some time ago a very excellent booklet, *Young People in the Unitarian Church*, was prepared and is still available on application to the Secretary of the Department at headquarters. This gives excellent guidance on how to run a youth group and suggests a programme of activities for a full year's work. Youth Sunday, the first Sunday in March, offers an opportunity in all our churches to provide evidence for the ordinary worshipper of the interest of the young people of the congregation in our services. The Secretary of the Department prepares an outline sermon, for the use of those giving the address and appropriate readings; the service to be conducted by a young person. The practice of giving the collection at this service to the R.E.Y.D. for its work is growing, as also is the number of congregations which regularly observe Youth Sunday.

IT OCCURRED TO ME

By Muriel Hilton

AFTER the feverish activities of Christmas, the many weeks of preparation for it, most of us if we possibly can are glad to sit back and look over the past year. We are in a reflective mood. And not only do we like to look back but also forwards to the new year which is beginning to unfold. For a week or so in January we are as it were poised between the old year and the new. It is a time for quiet thought, new resolves, for new hopes.

We have all of us closed another chapter in our lives, and as when we have finished some book which has deeply interested us, we close it and give ourselves up to the pleasure of reflection. In the case of a book we think again over the plot that has intrigued us, the characters who have claimed our attention, the way the book was handled by the author. New trains of thought have been awakened, perhaps new desires have been born. We are rather in that position at the close of an old year. We like to try to get a bird's eye view of it, to see what was of significance in it, and if we are honest enough to admit where we went wide of the mark and wasted our energies.

Memory is kindled anew at this time of the year. We have spent many weeks remembering our relatives and friends, and after, we spend a little more time than usual in looking at ourselves.

Memory! What an amazing faculty it is! Our minds are made up to-day of what we have retained on every successive yesterday. Everything we see or hear leaves its touch, its impression on our minds, even though we may think we have forgotten many of these experiences.

When we look back upon our lives we see very clearly those things which have helped to make us what we are, and we see them, good and bad influences like a pedigree out of which we have grown. Most of us will agree that when we are feeling normally healthy it is the good things which stand out most clearly. That is a wonderful fact I think. The human mind has an extraordinary capacity for forgetting those things which are unpleasant and of retaining those things which give joy.

It is well for us at this time of the year that we make full use of our memories, and to realize how vivid have been our happy days.

As our Poet Laureat John Masefield says in his poem "Biography"—

"Best trust the happy moments. What they gave
Makes man less fearful of the certain grave,
And gives his work compassion and new eyes,
The days that make us happy make us wise."

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At this time of the year we like to think of certain days in spring and summer, the memory of something realized, the pleasure of hearing great music, reading certain books, seeing a play or film. These experiences have all added something to the texture of our lives and we are grateful for them.

I like to think of our holiday on the Firth of Clyde, sailing through the Kyles of Bute, and visiting the Isle of Arran. This has been a dream for many years and has at last been realized.

Richard Church's page of autobiography "Over the Bridge" remains the most outstanding book of the year, not only for its insight into the life of this poet and scholar, but because of its fine writing.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Welfare State

SIR,—I think the Rev. J. S. Hallam is unfair to our Welfare State. His experience in Preston, Burnley and Manchester is different from mine in London and Croydon where I attend hospitals regularly. Here I meet with every consideration and courtesy of surgeons, nurses, porters. In the Post Offices and Pensions Offices there has been a noticeable improvement in the manners of the officials during the last eight years or so. I meet people who express gratitude to the various servants of the State (men from the Gas Co. or the Waterboard, the Ambulance Service, etc.) when recounting their experiences of its benefits. These sevants may not be professing Christians but they act in the spirit which we associate with the teaching of Jesus Christ.

Mr. Hallam omits to express any appreciation of the "pseudo-scientific" books on prostitution, homo-sexuality, etc., which may be "horrid," but contain part of the truth which will help to make us free of such evils, and are more likely than not to teach people who try to take an intelligent interest in our nation's welfare that we *must* cross the barrier which divides us from the unfortunate. Indeed, our Welfare State *is* worthy of a Christian blessing.—Yours,

Croydon. *Evelyn Savage.*

The Divinity of Christ

SIR,—I would like to thank you for your most helpful leading article under the above heading, and especially for your statement, "The primary concern is man's relationship to God".

As a Christian humanist I am convinced that the great truth which Orthodox Christianity is by-passing to its own detriment is *the divinity of man.* The difference which it posits between "human" and "divine" is in my view completely artificial. Life is a unity, and if we would find God and discover his nature we must dig deep and uncover the roots of our common *human* nature. Jesus of Nazareth said, "The kingdom of God is within you", and if we sincerely follow his guidance and progressively realise that our own essential nature is a vital part of the evolutionary creative life we call "God", then we shall not only be making our own souls, but as Christians we shall be doing our part in externalizing that Kingdom by helping to build the Universal Commonwealth of Mankind. For me this *IS* the "Gospel", the "Good news" that Jesus proclaimed, the divine dignity of human personality.—Yours,

Worthing. *Malcolm Rutt.*

HAMAGUCHI AND NAGASAKI

By "Tank"

LONG ago, in old Japan, Hamaguchi lived happily with his neighbours, farming his rice fields not far from the sea. He had grown old enough to be a grandfather and he asked no more than to go in the same industrious and happy way. He had prospered and his home, set upon a hill, was "the big house" of the little village which was the home of some four hundred people.

One day as Hamaguchi sat talking to his grandson the ground trembled. The old man knew a fear which the boy did not: he knew something of the terror that can come with the quaking of the earth. He glanced at sea—the ocean did queer and terrible things when the earth trembled. What would the waves do now? They seemed to be rolling steadily away from the beach towards the far horizon, but, because of the earthquake, would they roll back, huge and strong and terrible in their power to hurt?

Hamaguchi looked at the homes of the people below, his home, some of them almost on the shore—they might be swept away. He thought of the folk in the little houses of the village—somehow he must get them up the hill. He looked at his harvest—dry rice sheaves. He knew what to do. "Bring me a torch, quick"—that was the command which surprised his grandson. The lad's surprise was greater still when the old man set the rice sheaves aflame.

Anxiously Hamaguchi looked towards the shore. Would the people see and heed his message spoken in tongues of fire? Yes, they were running up the hill—to save the old man's home! Then they heard a mighty rushing of the waters and saw the waves throwing their homes over as though they were no more than matchboxes or straws. All the cottages were gone, but four hundred people were safe from the cruel sea. The people knew that it was for love of them that Hamaguchi had set his rice-harvest aflame.

Whether Hamaguchi ever heard of Nagasaki I don't know, but he certainly never heard of the terror that fell upon that Japanese seaport in 1945 because there was a famine of love in the hearts of men. On the spot where the atom bomb fell the people have made a park and erected a statue in honour of world peace. Perhaps, the people of Nagasaki have never heard of Hamaguchi and what he did for love of the people. Yet that which, in their cruelly-treated city, they have written in stone is the same message as that which he, long ago, wrote in burning rice sheaves.

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 15th, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. Sydney Herbert
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply

Bath, Trim Street Chapel, Unitarian, 6.30, Mr. R. H. J. Williamson
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. J. Kielty
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30, Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
Blackpool, South Shore, Lytham Road, 11, Mr. E. A. West, 6.30, Mr. J. J. Wakeling
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3, Mr. W. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Mr. E. A. Martin, 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Butler
Bristol, Oakfield Road, 11, Rev. A. H. Butler, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. W. Hill Waring
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Carlisle, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mr. John Pickering
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Miss R. Hesford
Chesterfield, Elder Yard Church, 10.45, Rev. Edric Shaw, 6.30, Rev. R. T. Bradshaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. Warren
Coventry, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. Alan Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)

Dean Row, 10.45, Rev. A. B. Downing   Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. J. Wilkinson
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. George
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. E. Hill
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stanley P. Whitehouse
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Peaston

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, Rev. L. J. Hines

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street Unitarian Church, 11, Mr. James Cunningham
Gloucester, Unitarian Church, [illegible] St., 10.45 and 6.30, Rev. Graham Short
Guildford, Ward Street Church, 11.15, Rev. R. Nigel Cross

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Mr. F. Knowles, 6.30, Rev. J. B. Tinker
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible]

HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PENN

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. CARTER

KENDAL, Market Place Chapel, 6.30, Supply
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. T. BRETT DAVIES, 6.30, Mr. G. A. BIRD
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, Mr. M. THRESHCROFT
LEWES, Westgate Chapel, 11, Rev. W. J. McELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIMBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 11, Rev. BRIAN L. GOLLAND
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MUNDEN
LIVERPOOL, Gateacre Chapel, 11, Rev. STANLEY R. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Rev. C. A. PIPER
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHIRVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MA
LONDON, Brixton, Effra Road, 11, Rev. J. REECE WALKER
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. JOHN BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Rev. W. WADDINGTON
LONDON, Golders Green, Hoop Lane, 11, Rev. W. WADDINGTON, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. DUDLEY RICHARDS
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
London, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER
LONDON, Ilford High Road, 6.30, Rev. John KIELTY
LONDON, Islington Unitarian Church, Upper Street Premises Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. F. HANKINSON
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. J. P. CHALK
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUMBLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. ARTHUR PEACOCK
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK, (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Mr. J. WILKINS
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. HELLARY

MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. FOOTE, 6.30, Student
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WILSON
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BOWERS
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Supply
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Bradshaw Street Mission, 6.30, Rev. R. L. HOPKINS
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mrs. NEEDHAM
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. THORN
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Supply

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. F. B. GODFREY
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WATKINS
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. F. MUMFORD
PORTSMOUTH, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. HELLARY

RINGWOOD, Hants., The Meeting House, 11, Mrs. A. HOWARTH
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BIRD
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. G. S. WHITBY

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
SHEFFIELD, (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SORRELL
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. N. J. TEAPE
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. FRANCIS TERRY
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. H. A. GUY
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11, and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
ST. HELENS, Corporation Street, 6.30, Rev. STANLEY R. BUTLER
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON, 6.30, Mr. G. WILKINSON
[illegible], [illegible] Free Christian Meeting House, 11, Rev. B. VINEY

SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Mr. H. TITTLE

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KEEBLE
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. A. L. FOSTER
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30, No Service
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. T. JONES
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (Also 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 6, Rev. W. T. WILKINS

YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister : Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MERRER
WELLINGTON, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School ; 7, Service, Rev. MAGNUS C. RATTER

THE INQUIRER

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NEWS REVIEW

Unitarian News from Rumania

The General Assembly of the Hungarian Unitarian Churches in Rumania, Transylvania, was held in Cluj-Kolozsvár on November 20-21, 1955.

At the meeting of the Synod held on November 20 in the presence of a large congregation representing all the movement, 31 new ministers were consecrated to the service of the Unitarian congregations. They had entered the active service of the Unitarian ministry during the past 10 years, representing one-quarter of the Unitarian ministers in Rumania. At the divine service the sermon was preached by the Rev. Lászó Lörinczi, of Urmós, a former pastor of the Hungarian Unitarians in Cleveland, Ohio. The charge to the new ministers was given by the Rev. Dr. Alexis Kiss, the Bishop of the Church. The ministers all knelt at the end of the service, after saying all together the ministerial oath. The Bishop, the Professors of the Theological Faculty, the Deans of the districts and the older ministers, were standing behind each of the new ministers, holding their hands on their heads. The Bishop consecrated them by saying an appropriate word from the Bible.

On November 21, during the yearly meeting of the General Assembly, the usual reports were read and accepted. They announced the publication of a year book calendar for 1956 and the reprint of the Catechism. Prof. Dr. Lajos Kovács has been elected for the coming six years as chief notary. Prof. Dr. John Erdö remained the Dean of the Theological Faculty, which has 27 students in this year. Prof. Lajos Kelemen, the greatest historian of Transylvania, was elected as Lay President of the Theological Faculty.

The General Assembly confirmed the election of the Deans. Rev. Dénes Lörinczy of Torda, Rev. Zoltán Fülöp of the Maros and Rev. Andor Ekárt of the Udvarnely districts are late students of U.C.M.

A special mission was held to commemorate the fortieth anniversary of the pastoral service of Bishop Dr. Kiss. He returned

(Continued on page 16)

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(*Continued from page 15*)

after the outbreak of the first world war in 1915 from Oxford. He became the minister of the village of Kissolymos. In 1922 he was appointed as Professor for Old Testament at the Theological College and in 1946 he was elected as Bishop. At the meeting the Bishop was greeted by the different high officials of the Churches, among them the parishioners of his native village of Medesér in their old customary folk dresses. Dr. Petru Groza, the President of the Rumanian Peoples Republic, a native of Déva, the place of martyrdom of the first Bishop Francis Dávid, and an admirer of the teachings of Dávid, sent a special written message to greet Bishop Kiss, as the leader of his churches and as a worker for the cause of peace. The Bishops of the Rumanian Greek Orthodox Church, Hungarian Calvinist, Hungarian and German Lutheran Churches, a Canon of the Roman Catholic Church of Kolozsvár and the Chief Rabbi of the City of Kolozsvár all came and spoke their words of affection and greeting. It was a rare occasion where representatives of nearly all denominations were together in a real spirit of understanding.

A week before the yearly meetings, the newly elected minister of the Kolozsvár parish, Rev. Dr. Géza Lörinczy, S.T.M., former student of the Universities of Chicago and Strasbourg, was introduced to the ministry of his new parish.

Ilford: It was quite a gala day at Ilford on Sunday, January 1, when the 50th anniversary of the first Unitarian service held in Ilford in 1906 was celebrated. There was an exceptionally large congregation and the forthcoming new minister in July—Mr. T. E. Dalton, conducted the service and mentioned, in his preamble by name, three members who were present at the first service and are still present to-day although two are well over 80 years of age.

After the service well-nigh all the congregation reassembled in the Church Hall, which was gaily decorated, for a cup of tea and a chat.

Ipswich. At a well-attended meeting in the Church Hall on December 1, the Rt. Hon. J. Chuter Ede, M.P., spoke on "Freedom in the Twentieth Century". Mr. Ede stressed the perils which freedom faced to-day—fifty years ago, he said, it would not have seemed possible that Europe would now be torn between two forms of authoritarianism, Communism and Roman Catholicism—and declared that the quality most needed in our defence of freedom was that of moral responsibility.

The installation of new electric lighting in the Old Meeting House is now complete, and adds greatly to the appearance of the building. The light control made possible the innovation of a Candlelight Carol Service on December 18, which drew one of the largest congregations of the year. New members were welcomed into the congregation at the morning service on the same day, bringing the total for the year to more than twenty.

Northern Sunday School Federation
UNITARIAN HOLIDAY HOMES, Great Hucklow, near Buxton, require Cooks and General Domestics. Wages in accordance with the Whitley Council Schedule. Cooks £6 3s., Domestics £5 7s. per week, less board and lodging £2 1s. 3d. per week. Apply for interview by letter to Secretary or phone Tideswell 218.

Convalescence, Rest or Winter Holiday?
All desiring real warmth and comfort will enjoy Normanhurst, the small, friendly hotel. A lovely home in "Britain's Best Climate" (mild, no fogs). Twin-bedded 4½/6½ gns.; Singles 3½ gns. upwards, including full board, early tea, heated bedroom (central heating everywhere). No gratuities. Convalescents welcome, breakfast in bed (nominal charge). Fresh fruit daily. Vegetarian if desired. Facing South, opposite covered walk, near warm Sun-Lounge. Illustrated brochure. Recommended by Unitarians. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Telephone Hastings 4784.

Miscellaneous
AUTHORS invited submit MSS all types (including Poems) for book publication. Stockwell Ltd., Elms Court, Ilfracombe (Estd. 1898).

Holidays Abroad
UNITARIAN PARTIES, SWITZERLAND, AUSTRIA, LIECHTENSTEIN, NORWAY—July, August. Lone travellers welcome. Early bookings vital, especially for Norway. Write immediately: Rev. Parkinson, 32 Windsor Road, Doncaster.

Deaths

Forrest—Quietly on December 30 in Glasgow, Nellie Chalmers Forrest, widow of Rev. James Forrest, sometime minister of Kirkcaldy and St Vincent St. Glasgow, in the 82nd year of her active life.

Beard—On January 5th, suddenly at Lynwood, Broad Street, Windermere, Dorothea, aged 78 years

H. C. Fairhurst

Unitarians in the North-East Lancashire district will regret to hear of the death of Herbert Christian Fairhurst, of Blackburn, shortly before Christmas (December 23) at the age of 78 years. Though a native of Blackburn, Mr. Fairhurst resided and carried on his business for the greater part of his life in Darwen. He was a founder member of the now defunct Blackburn Unitarian Church and in later life was a member and attender at Walmsley Unitarian Chapel. He took a great interest in the North-East Lancashire Unitarian Mission and was for several periods a member of its executive. He was buried at Blackburn Cemetery on December 28, the Rev. J. W. Maw officiating.

J.W.M.

Mary Margaret Vickerman

Mrs. Vickerman, of Halifax, and a representative on the Council of the General Assembly, died suddenly on December 9, 1955, aged 57 years.

She was an unmistakable and positive personality. She was a not unusual combination, a Romantic and a Scot. As a Romantic, she was sensitive to the beauties in life and in Nature, and sought ever fuller levels of experience. As a Scot, she had a questing and inquiring mind. It was these features, in combination, that led her out of her traditional faith into the Free Unitarian Faith, and into active service for all that Unitarianism stands for, at its highest and best. Her many and varied activities revealed her as strong and forthright in her convictions. Withall, she combined this force of character with a gracious and spontaneous hospitality which will be long remembered. She gave of her time and energies to many vital movements; to the cause of World Peace, to many fields of Social Welfare, to Adult Education, to Social Justice. The memory of such services will abide among all who knew her.

J.B.T.

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